

Foundation for the Preservation of the Mahayana Tradition
Education Services

The Heart of the Perfection of Wisdom Sutra

འཕགས་པ་བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་
ཏུ་ཕྱིན་པའི་སྙིང་པོ།



translated by Ven. Thubten Tsultrim
(George Churinoff)

Colophon:
The Heart of the Perfection of Wisdom Sutra has been translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.

"Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

"Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:

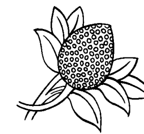
> TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

"Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that."

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: "Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice."

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the *Ārya-bhagavatī-prajñāpāramitā-hṛidaya-sūtra.*)



che me / lü me / yi me / zug me / dra me / dri me / ro me / reg ja me / chhö me do / mig gi kham me pa nä yi kyi nam par she päi kham kyi bar du yang me do / ma rig pa me / ma rig pa zä pa me pa nä / ga shi me / ga shi zä päi bar du yang me do / de zhin du dug ngäl wa dang / kün jung wa dang / gog pa dang / lam me / ye she me / thob pa me / ma thob pa yang me do

Sha ri bu / de ta wä na / jang chhub sem pa nam thob pa me päi chhir / she rab kyi pha röl tu chhin pa la ten ching nä te / sem la drib pa me ching trag pa me de / chhin chi log lä shin tu dä nä / nya ngän lä dä päi thar chhin to / dü sum du nam par zhug päi sang gyä tham chä kyang she rab kyi pha röl tu chhin pa la ten nä / la na me pa yang dag par dzog päi jang chhub tu ngön par dzög par sang gyä so

De ta wä na / she rab kyi pha röl tu chhin päi ngag / rig pa chhen pöi ngag / la na me päi ngag /mi nyam pa dang nyam päi ngag / dug ngäl tham chä rab tu zhi war je päi nga g / mi dzün pä na / den par she par ja te / she rab kyi pha röl tu chhin päi ngag mä pa

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

ཏདྱཐཱ། [ཨོཾ་] ག་ཏེ་ག་ཏེ་པཱ་ར་ག་ཏེ་པཱ་ར་སཾ་ག་ཏེ་བོ་དྷི་སྭཱ་ཧཱ།

Sha ri bu / jang chhub sem pa sem pa chhen pö / de tar she rab kyi pha röl tu chhin pa zab mo la lab par ja o

De nä chom dän dä ting nge dzin de lä zheng te / jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug la leg so zhe ja wa jin nä / leg so leg so rig kyi bu de de zhin no / de de zhin te / ji tar khyö kyi tän pa de zhin du / she rab kyi pha röl tu chhin pa zab mo la chä par ja te / de zhin sheg pa nam kyang je su yi rang ngo

Chom dän dä kyi de kä che ka tsäl nä / tshe dang dän pa sha ra dva ti bu dang / jang chhub sem pa sem pa chhen po chän rä zig wang chhug dang / tham chä dang dän päi khor de dag dang / lha dang / mi dang / lha ma yin dang / dri zar chä päi jig ten yi rang te / chom dän dä kyi sung pa la ngön par tö do



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Ārya-bhagavatī-prajñāpāramitā-hṛidaya-sūtra



Prajñaparamita
Drawing by Andy Weber

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Di kä dag gi thö päi dü chig na / chom dän dä gyäl pöi khab ja gö phung pöi ri la ge long gi ge dün chhen po dang / jang chhub sem päi ge dün chhen po dang thab chig tu zhug te / dei tshe chom dän dä zab mo nang wa zhe ja wäi chhö kyi nam drang kyi ting nge dzin la nyom par zhug so

Yang dei tshe jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug she rab kyi pha röl tu chhin pa zab mo chö pa nyi la nam par ta zhing / phung po nga po de dag la yang rang zhin gyi tong par nam par ta o / de nä sang gyä kyi thü tshe dang dän pa sha ri bü / jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug la di kä che mä so / rig kyi bu gang la la / she rab kyi pha rol tu chhin pa zab möi chö pa chä par dö pa de ji tar lab par ja / de kä che mä pa dang / jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug gi tshe dang dän pa sha ra dva ti bu la di kä che mä so / sha ri bu rig kyi bu am rig kyi bu mo gang la la she rab kyi pha röl tu chhin pa zab möi chä pa chö par dö pa de di tar nam par ta war ja te / phung po nga po de dag la yang / rang zhin gyi tong par nam par yang dag par je su ta o

Zug tong pa o / tong pa nyi zug so / zug lä kyang tong pa nyi zhän ma yin / tong pa nyi lä kyang zug zhän ma yin no / de zhin du tshor wa dang / du she dang / du je nam dang / nam par she pa nam tong pa o

Sha ri bu / de tar chhö tham chä tong pa nyi de / tshän nyi me pa / ma kye pa / ma gag pa / dri ma me pa / dri ma dang dräl wa / dri wa me pa / gang wa me pa o

Sha ri bu / de ta wä na / tong pa nyi la zug me / tshor wa me / du she me / du je nam me / nam par she pa me / mig me / na wa me / na me /

The Heart of the Perfection of Wisdom Sutra

(*Ārya-bhagavatī-prajñāpāramitā-hṛidaya-sūtra*)



Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called "Profound Perception."

Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara: "How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?"

He said that and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra. "Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

"Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

"Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

"Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no